human creatures have in a finite and imperfect measure.

Saint Kabir has in his own homely and penetrating manner enunciated this essential element of personality in true religion. Says he to his disciples: *"Is it about Hari that you enquire? How,-in what manner, can I snow you what Hari is like? Is it a 'buffalo that I might fasten to upeg . and exhibit to your physical eye ? Or is it a coin that I might straighai^ay pass into your'hand? As thou art, so is Hari."*

"As thou art, so is Hari." This seems to many a startling assertion. At first sight we are liable to think it almost blasphemous that a saint like Kabir should'make man the very measure of God and God should be asked to be appre-hended in terms of man. However, though not always put in this blunt form, this is a vital truth clearly stated and repeatedly emphasised by several great teachers. The very same truth is echoed in the teachings of''Jesus Christ when he said, *"He that hath seen the son hath seen the Father."*

And in India there has been quite a succession, of prophets and teachers who have proclaimed the very same truth—[cc] *Would thou see God in the vividness of true presentation, then behold*

Him in thy self." Says Sri Ramakrishna Paramahamsa to
his disciples " *Are you seeking God ?*
Then seek Him in man.
The Divinity is manifest in man more than in any other object/[1]
In understanding this truth we should not fancy that the
teacher is venturing, presuming to present God to us as the
image of man. But the teacher's real intent is just the reverse;
he desires to present man as the image of God. It is not that
God is to be viewed as a reflection,, a copy, of man ; but that
man is to be appraised as a reflection, a copy, of God.

Would we appreciate the finest genius of a master-artist,
be it in song or in colour? It is not to the rough sketch
or to the prentice production but to the finished 'piece that
we have to turn. Similarly, if God, the all-perfect God, is
to be visualised, vividly felt and enjoyed, it is by the rebirth.